

LOS NUEVOMEXICANOS

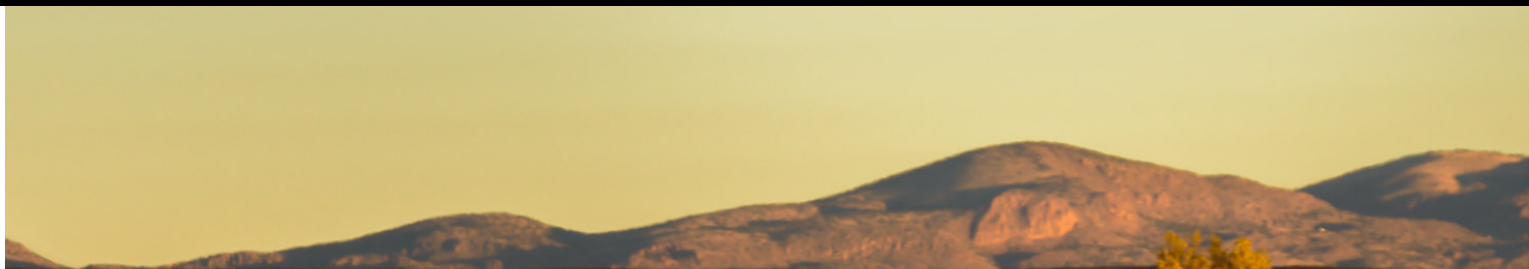
THE HISPANOS OF NEW MEXICO

MARCH 2020



SPANISH GOVERNANCE

IN EARLY NEW MEXICO



SPANISH GOVERNANCE

The first Spanish settlers emigrated to New Mexico on July 11, 1598, when the explorer Don Juan de Oñate came north from Mexico City to New Mexico with 500 Spanish settlers and soldiers and a livestock of 7,000 animals. The settlers founded San Juan de los Caballeros, the first Spanish settlement in what was called the Kingdom of New Mexico, after the Valley of Mexico.

Oñate also conquered the territories of the Pueblo peoples. He became the first governor of New Mexico. The exploitation of Spanish rule under Oñate caused nearly continuous attacks and reprisals from the nomadic Amer-Indian tribes on the borders, especially the Apache, Navajo, and Comanche peoples. There were also major clashes between the Franciscan missionaries (brought to New Mexico to convert the indigenous peoples to Christianity and Hispanicize them) and secular and religious authorities. The colonists exploited Indian labor, as was typical in other areas of the Spanish colonies in the Americas.

In the 1650s, Governor Bernardo López de Mendizabal, and his subordinate Nicolas de Aguilar, enacted a law to force the settlers and Franciscans to pay Native Americans for their work. He opposed what he perceived to be the mistreatment of the Indians by the Franciscans and proposed to allow the Indians to preserve

and to practice their culture, religion, and customs. The Franciscans protested the law and accused the governor before the Inquisition. Later he was tried in Mexico City. So, the Franciscans indirectly governed the New Mexico province.

In 1680, the Native American groups that lived along the Rio Grande successfully rose against the Spanish colonizers in what became known as the Pueblo Revolt. When the Spanish returned to the province in 1692, Don Diego de Vargas became the new governor of New Mexico. He entered the former capital bearing an image of La Conquistadora. The Native Americans were so intrigued by the statue of the Virgin Mary that they are reputed to have laid down their arms at the sight of it. This Reconquista of New Mexico is reputed to have been bloodless and every year since then this statue of the Virgin Mary has been carried in procession through the City of Santa Fe to commemorate the event.

At the time of Vargas's arrival, New Mexico was under the jurisdiction of the Royal Audiencia of Guadalajara and belonged to the Viceroyalty of New Spain. However, in 1777 with the creation of the Provincias Internas it was included only in the jurisdiction of the Commandant-General. After the revolt, the Spanish issued substantial land grants to each Pueblo Amerindian and appointed a public defender to protect the rights of the Indians and to argue their legal cases in the Spanish courts.



AFTER THE REVOLUTION

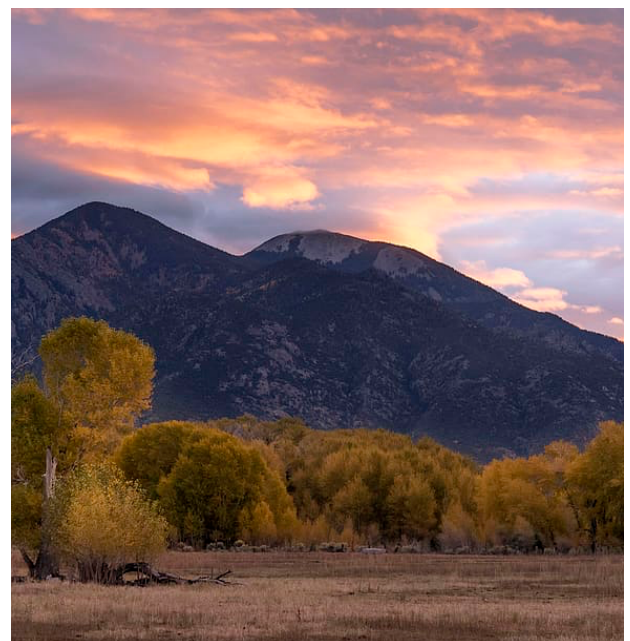
*AFTER THE MEXICAN WAR OF
INDEPENDENCE 1821*

MEXICAN GOVERNANCE OF NEW MEXICO

The mainland part of New Spain won independence from Spain in 1821, and New Mexico became part of the new nation of Mexico. The Spanish settlers of New Mexico, and their descendants, adapted somewhat to Mexican citizenship. The Hispanos choose to make New Mexico a territory of Mexico, rather than a state, in order to have more local control over its affairs. In 1836, after the Republic of Texas gained independence, Texas claimed part of the Province of New Mexico which was disputed by Mexico. In 1841, the Texans sent an expedition to occupy the area, but it was captured by Mexican troops.

The Revolt of 1837 in New Mexico caused the Hispanos to overthrow and execute the centrally appointed Mexican governor, demanding increased regional authority. This revolt was defeated by Manuel Armijo, a fellow Hispano appointed by Mexico, which eased the people's concerns. The impetus for this revolt was the class antagonism present in New Mexican society. When central rule was reestablished, Armijo ruled the province as governor, though with greater autonomy. In the mid-1830s, New Mexico began to function as a trading hub between the United States, Central Mexico, and Mexican California.

New Mexico grew economically and the United States began to take notice of the strategic position New Mexico played in the western trade routes. In 1846, during the Mexican-American War, the United States Army occupied the province, which caused the Taos Revolt a popular insurrection in January 1847 by Hispanos and Pueblo allies against the occupation. In two short campaigns, U.S. troops and militia crushed the rebellion. The rebels regrouped and fought three more engagements, but after being defeated, they abandoned open warfare. Mexico ceded the territories of the north to the United States with the so-called Mexican Cession. As a result, Texas gained control of the City of El Paso, which was formerly in New Mexico. However, in the Compromise of 1850 Texas gave up its claim to the other areas of New Mexico.



UNITED STATES GOVERNANCE OF NEW MEXICO

*AFTER THE INTERVENCIÓN
ESTADOUNIDENSE EN MÉXICO*

The New Mexico Territory played a role in the Trans-Mississippi Theater of the American Civil War. Both Confederate and Union governments claimed ownership and territorial rights over it. In 1861 the Confederacy claimed the southern tract as its own Arizona Territory and waged the ambitious New Mexico Campaign in an attempt to control the American Southwest and to open up access to Union California. Confederate power in the New Mexico Territory was effectively broken in 1862 after the Battle of Glorieta Pass. The New Mexico Volunteer Infantry, with 157 Hispanic officers, was the Union unit with the most officers of that ethnic background. Along with Colonel Miguel E. Pino and Lieutenant Colonel Jose Maria Valdez, who belonged to the 2nd New Mexico Volunteer Infantry, the New Mexico Volunteer Infantry also included Colonel Diego Archuleta (eventually promoted to Brigadier General), the commanding officer of the First New Mexico Volunteer Infantry, Colonel Jose G. Gallegos commander of the Third New Mexico Volunteer Infantry, and Lieutenant Colonel Francisco Perea, who commanded Perea's Militia Battalion.

After the Mexican-American War, Anglo Americans began migrating in large numbers to all of the newly acquired territory. Anglos began taking lands from both Native Americans and Hispanos by different means, most notably by squatting. Squatters often sold these lands to land speculators for huge profits, especially after the passing of the 1862 Homestead Act. Hispanos demanded that their lands be returned but governments did not respond favorably. For example, the Surveyor of General Claims Office in New Mexico would at times take up to fifty years to process a claim, meanwhile, the lands were being grabbed up by the newcomers. One tactic used to defraud Hispanos from their lands was to demand that they present documentation proving ownership written in English. Because the territory had previously been part of Mexico, only Spanish language ownership documentation existed. While the Santa Fe, Atchison, and Topeka railroad was built in the 1890s, speculators known as the Santa Fe Ring, orchestrated schemes to remove natives from their lands. In response, Hispanos gathered to reclaim lands taken by Anglos. Hoping to scare off the new immigrants, they eventually used intimidation and raids to accomplish their goals. They sought to develop a class-based consciousness among local people through the everyday tactics of resistance to the economic and social order confronting common property land grant communities. They called themselves Las Gorras Blancas a term owing its origin to the white head coverings many wore.



In January 1912, New Mexico became an American state, and Anglophones eventually became the majority population. The state's Hispanos became an economically disadvantaged population, becoming virtual second-class citizens compared to the Anglos. The Hispanos suffered discrimination from Anglophone Americans, who also questioned the loyalty of these new American citizens. The cultures of Hispanos and immigrant Anglophones eventually mixed to some degree, as was the case with immigrants in other parts of the United States.

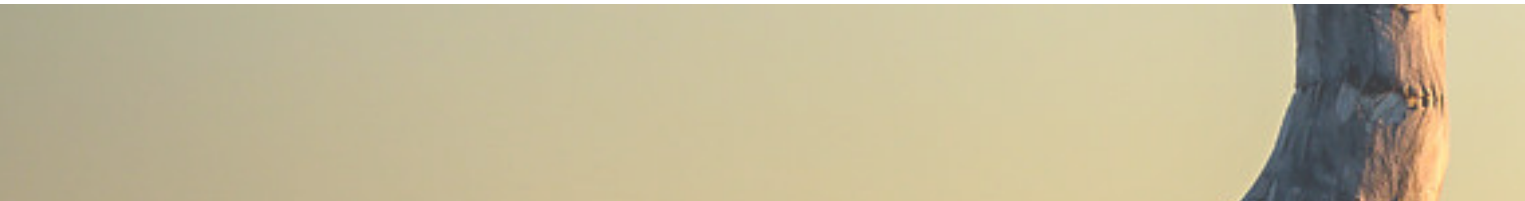
The United States and the New Mexico State governments tried to incorporate the Hispanos into mainstream American life. Examples of this include: is the mixing of Hispanos' images with American patriots' symbols, the first translation of the national anthem into Spanish, and the recruitment of numerous Hispanos ranchers, horsemen, and farmers to fight for the U.S. in both the Spanish American and First World wars. One early contribution by the Hispanos to American society was their support for women's suffrage. Contributions from both sides helped to improve the conditions of citizenship in the community, but social inequality between the Anglos and Hispanos remained.

Anglos and Hispanics cooperated because both prosperous and poor Hispanics could vote and they outnumbered the Anglos. Around 1920, the term "Spanish-American" replaced "Mexican" in polite society and in political debate. The new term served the interests of both groups. For Spanish speakers, it evoked Spain, not Mexico, recalling images of a romantic colonial past and suggesting a future of equality in Anglo-dominated America. For Anglos, on the other hand,

it was a useful term that upgraded the state's image, for the old image as a "Mexican" land suggested violence and disorder, and had discouraged capital investment and set back the statehood campaign. The new term gave the impression that Spanish-Americans belonged to a true American political culture, making the established order appear all the more democratic, and to practice their culture, religion, and customs. The Franciscans protested the law and accused the governor before the Inquisition. Later he was tried in Mexico City. So, the Franciscans indirectly governed the New Mexico province.

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CRYPTO - JUDAISM

IN EARLY AND MODERN NEW MEXICO



CONVERSO

According to the Kupersmit Research, in 2015 there were about 24,000 Jews in New Mexico, 1,700 of which were born in the state. Some researchers and historians believe that number would rise considerably if Anusim (or Crypto-Jews) were included in those estimates.

In Old Town Albuquerque, the San Felipe de Neri Church, built in 1793, contains a Star of David on the left and right sides of the altar. Some observers believe that this is evidence of the influence of Crypto-Jews in New Mexico, but others think there is not enough to support that interpretation. Researchers have found cemetery headstones in Northern New Mexico with Hebrew and Jewish symbols alongside those with Catholic crosses. Since their maternal lines were not Jewish and they have not maintained Jewish practices, they would not meet requirements of Orthodox Judaism's halakha, but possibly would under Reconstructionist and Reform Judaism.

Genetic studies have been conducted on some Spanish New Mexicans. Michael Hammer, a research professor at the University of Arizona and an

expert on Jewish genetics, said that fewer than 1% of non-Semites, but more than four times the entire Jewish population of the world, possessed the male-specific "Cohanim marker" (this is not carried by all Jews, but is prevalent among Jews claiming descent from hereditary priests). Some 30 of 78 Hispanos tested in New Mexico (38.5%) were found to carry the Cohanim marker.

Bennett Greenspan, Family Tree DNA's founder, whose recent ancestors were Ashkenazi Jews in Eastern Europe, also carries a Sephardic Y-chromosomal lineage, belonging to haplogroup J-M267. Greenspan's 67-marker STR matches include two Hispanic descendants of Juan Tenorio of Seville, Spain, one of whom is Manuel Tenorio, a Catholic from a New Mexican Hispano family.

Other Y-DNA testing of Hispanic populations revealed between 10% and 15% of men living in New Mexico, south Texas and northern Mexico have a Y chromosome that can be traced to the Middle East.

New Mexican Hispanos have been found to share identical by descent autosomal DNA segments with Ashkenazi Jews, Syrian Jews, and Moroccan Jews in GEDmatch.

SURNAME

Abendaño
Abeyta
Alderete
Alire
Anaya Almazán
Apodaca
Aragón
Archibeque
Archuleta
Arellano
Armijo
Atencio
Baca
Benavides
Borrego
Bustamante
Bustos/Bustillos
Casados
Cedillo Rico de
Rojas
Chávez
Cisneros
Córdova
Domínguez de
Mendoza
Durán
Durán y Chaves
Esquibel
Espinosa
Gallegos
Gabaldón
García
García Jurado
Gómez
González
Griego
Guadalajara
Gurulé
Gutiérrez
Herrera
Jaramillo Negrete
Jirón de Tejeda
Jorge de Vera

Jurdo de Gracia
Leyva
Lobato/Lovato
López
López de Ocanto
López del Castillo
López de Gracia
López Holguín
López Sambrano
Lucero
Lucero de Godoy
Luján
Luna
Madrid
Maese
Manzanares
Márquez
Martín Serrano
Mascareñas
Medina
Mestas
Montes Vigil
Miera y Pacheco
Molina
Mondragón
Moreno de Trujillo
Montaño
Montoya
Moraga
Moya
Naranjo
Nieto
Olivas
Ortega
Ortíz
Páez Hurtado
Pacheco
Padilla
Paredes
Pérez de Bustillo
Peña
Pino
Quintana

Rael de Aguilar
Rivera
Robledo
Rodríguez
Romero
Romo de Vera
Roybal
Roybal y Torrado
Sáez/Sáenz
Sandoval Martínez
Salas
Salazar
Sánchez
Sánchez de Iñigo
Santisteban
Sedillo
Segura
Sena
Serna
Silva
Sisneros
Solano
Tafoya
Telles Jirón
Tapia
Tenorio
Torrado
Torres/Torrez
Trujillo
Ulibarrí
Vásquez de Lara
Valdes
Varela
Vallejos
Valles
Vega y Coca
Velásquez
Vera
Vitoria Carvajal
Villalpando
Zamorano